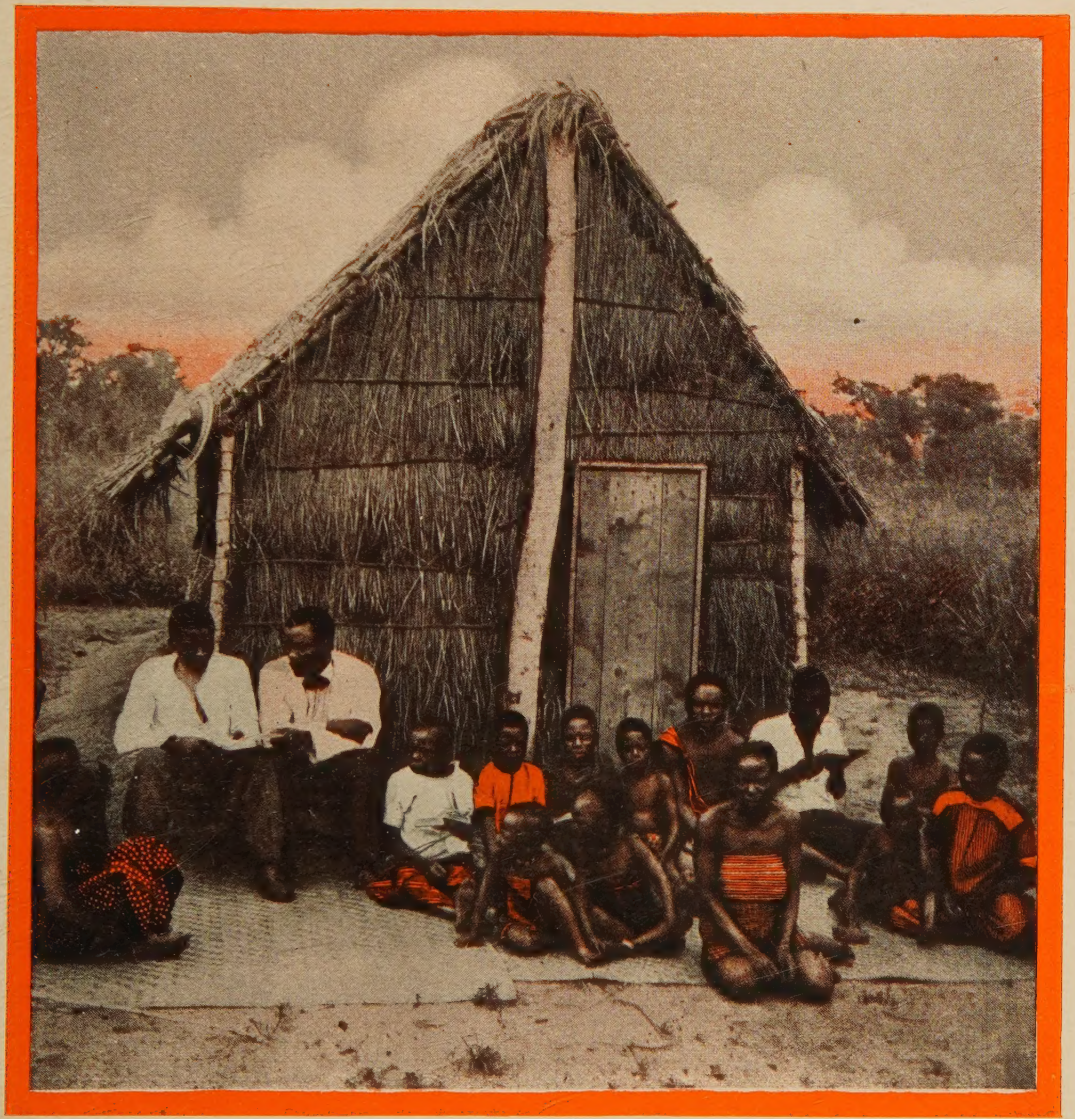
Men and Missions

LAYMEN'S MISSIONARY MOVEMENT



COPYRIGHT UNDERWOOD AND UNDERWOOD

THIS MONTH—ISLAM OR CHRISTIANITY FOR AFRICA?

October 1917 Vol. IX No. 2.

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

EXECUTIVE COMMITTEE

James M. Speers.....Chairman
Elijah W. Halford.....Vice-Chairman
Eben E. Olcott.....Treasurer

William F. Cochran
N. F. Davidson, K. C.
J. H. Gundy
Ralph W. Harbison
Harry Wade Hicks
Frank A. Horne
George Innes
Joshua Levering
Alfred E. Marling
Silas McBee
John R. Mott
John R. Pepper
James H. Post
N. W. Rowell, K. C.
Charles A. Rowland
Wm. J. Schieffelin
Joseph N. Shenstone
S. R. Smith
Robert E. Speer
W. C. Stoever
John T. Stone
E. B. Sturges
Samuel Thorne, Jr.
J. Campbell White

SECRETARIES

William B. Millar, Gen'l Secy..1 Madison Avenue, New York
W. E. Doughty.....1 Madison Avenue, New York
Charles V. Vickrey.....1 Madison Avenue, New York
Fred P. Haggard.....1 Madison Avenue, New York
Clarence P. Burgess.....1 Madison Avenue, New York
F. J. Michel.....19 South LaSalle Street, Chicago, Ill.
H. F. Laflamme.....1 Madison Avenue, New York
F. B. Bachelor.....1604 Kresge Bldg., Detroit, Mich.
J. C. Worley, Wright and Callendar Bldg., San Francisco, Cal.
Frank C. Jackson, ...Empire Bldg., Seattle, Wash.

CANADIAN COUNCIL

John A. Paterson, K. C.....Chairman
23 Adelaide St., E. Toronto, Canada

DENOMINATIONAL DIRECTORY

NORTHERN BAPTIST CONVENTION:
F. A. Agar, Methods Secretary, 23 East 26th St., New York City.

SOUTHERN BAPTIST CONVENTION:
J. T. Henderson, General Secretary, Room 607, Holston National Bank Building, Knoxville, Tenn.

BROTHERHOOD OF DISCIPLES OF CHRIST:
W. J. Clarke, Secretary, Carew Bldg., Cincinnati, Ohio.

FORWARD MOVEMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.:
Rev. F. J. Clark, 281 Fourth Avenue, New York.

EVANGELICAL SYNOD OF NORTH AMERICA:
Dr. E. A. R. Torsch, 714 Stark's Bldg., Louisville, Ky.

THE UNITED MOVEMENT OF THE PRESBYTERIAN CHURCH IN THE U. S. A.:
David McConaughy, Secretary, 156 Fifth Ave., New York.

LUTHERAN CHURCH, GENERAL SYNOD:
A. D. Chiquoine, General Secretary, 1524 Chestnut St., Philadelphia, Pa.
C. H. Weller, Field Secretary, Williamsport, Pa.

LUTHERAN CHURCH, UNITED SYNOD IN THE SOUTH:
E. C. Cronk, General Secretary, P. O. Drawer 280, Columbia, S. C.

METHODIST EPISCOPAL CHURCH, SOUTH:
W. B. Beauchamp, General Secretary, 810 Broadway, Nashville, Tenn.

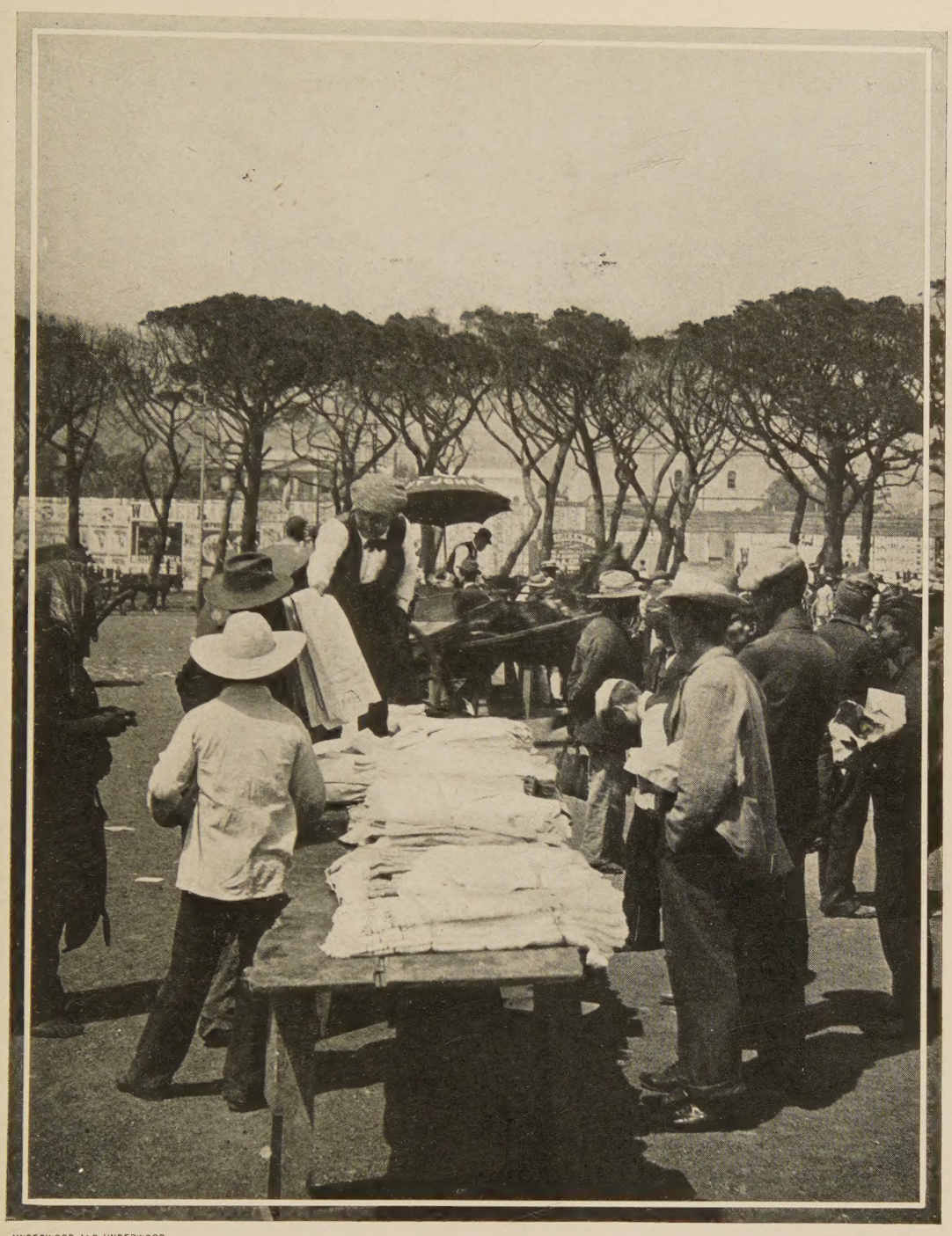
REFORMED CHURCH IN THE UNITED STATES:
William E. Lampe, Secretary, 15th and Race Sts., Philadelphia, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES:
Charles A. Rowland, Chairman, Athens, Ga.

The Picture on the Cover

Dispelling the Darkness in Africa

SCHOOLS, schools, more schools, Christian schools—this is one of Africa's greatest needs. This number of Men and Missions presents abundant testimony to show what education has already accomplished in the Dark Continent and to point the way to a larger work for the reclamation of her benighted millions. Obviously the right type of industrial training is demanded at this stage but wise plans will not omit primary education on the one hand, and higher education on the other. Graduates of theological schools have fully justified all that has been expended on that department of scholarship. Africans in Africa as well as in America have great aptitude for public speaking and possess a direct and forceful style in the presentation of religious truth. But it will be in the little village schools like the one shown in the picture that the future of Africa will be worked out. Given the right kind of schools, presided over by missionaries of breadth and vision, and a miracle, if such it be, can be wrought.



UNDERWOOD AND UNDERWOOD

MARKET SCENE IN THE STREETS OF CAPE TOWN, AFRICA

BEFORE THE WAR, SCENES LIKE THIS COULD HAVE BEEN REPRODUCED FROM PRACTICALLY EVERY COUNTRY ON THE GLOBE. TODAY THE HINDRANCE, IF NOT ACTUAL STOPPAGE OF TRADE, HAS BROUGHT THE WORLD TO A REALIZATION OF THE INTERDEPENDENCE OF ITS MANY STATES AND COMMUNITIES. TRADE IS ONE OF THE GREATEST OF CIVILIZERS, BUT IT TAKES ALONG WITH IT THE BAD AS WELL AS THE GOOD. IN AFRICA THIS HAS BEEN NOTABLY THE CASE. IT IS IN TRADE RELATIONS THAT THE NATIVE OFTEN COMES FIRST IN CONTACT WITH THE WHITE MAN'S CIVILIZATION. IF HE MEETS HONESTY AND FAIR DEALING HIS MIND WILL BE FAVORABLY INCLINED TO ACCEPT AS GOOD OTHER NEW THINGS, FOR EXAMPLE, CHRISTIANITY, WHICH ARE PRESENTED TO HIM. BUT IF THE SUPPOSEDLY SUPERIOR FOREIGNER TRICKS AND CHEATS HIM HOW READILY WILL THE OUTRAGED NATIVE REJECT AS FALSE THAT FOREIGNER'S RELIGION?

WHEN WHITE AND BLACK MEET ON EQUAL TERMS

The photograph was taken by H. C. Withey in Africa
The child is his daughter

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

October 1917 Vol. IX. No. 2

Men Appreciate their Magazine

MEN AND MISSIONS is feeling good! When the magazine takes a rest from publication during July and August it has always hoped that at least it was missed by its readers. But when a letter comes to the office from a busy business man out in Chicago demanding to know why he hasn't received his July number, then the editor feels that indeed MEN AND MISSIONS is making a place for itself in the world of men. See statement inside of back cover.

◈

Africa Statistics

THE war has vitiated all statistical records, as it has rendered useless all stocks of missionary maps. New issues of the latter must await a declaration of peace and the establishment of boundary lines. The figures given below were taken from the World Atlas of Christian Missions published at the time of the Edinburg Conference in 1910 and are exclusive of those for Madagascar.

Missionary Physicians:	
Men	90
Women	19
Total Foreign Missionaries	4,273
Total Native Workers	20,336
Principal Stations	978
Total Native Christian Adherents, including Baptized and Unbaptized	1,746,072
Sunday Schools	3,888

◈

Bible Market Active

THE only article of commerce for which the war has created a large and unexpected demand, that has not advanced in price is the Bible. Bible societies and publishing houses have been unable to fill their orders although the presses have been running night and day. The soldier boys seem quite as eager to receive copies of the New Testament as their friends are to present them. It is a gift whose value does not depreciate with the wear and tear of hard use, but rather gains an added preciousness.

◈

Ecclesiastical Consolidations

WHILE the Presbyterians, North and South, failed to unite at this time, there is little doubt of an ultimate favorable decision on this momentous question.

The two great Methodist Episcopal bodies covering the same territories are making definite progress in negotiations looking toward unification. The Joint Commission having this problem to solve stated in a recent partial report that while the results of their labors were not yet complete they are "substantial and reassuring." It is the hope and expectation of the commission to be able to make "a happy report" to their respective constituencies.

Our Lutheran brethren are approaching the time for a final decision on the same question of unification. Speaking of this proposal the *Lutheran Church Work and Observer,* in a recent number, says:

> The most significant ecclesiastical event in the present year in the history of the Lutheran Church in America is the actual union of several Norwegian Synods in one body with a membership of 300,000 communicants. It is the privilege of the General Synod in the present convention (held in Chicago June 20) to hasten the consummation of a still larger union by cordially endorsing a projected merger of the General Synod, the General Council and the United Synod in the South in one great body with a membership of 900,000.

The General Council will act upon the proposal in October and the United Sy-

nod in November, after which the district synods of these two bodies will vote. Judging from the comments on the actions of the General Synod there would seem to be fair prospect for a favorable outcome. A correspondent in the *Lutheran Church Visitor* says:

The adoption of the resolution was more than unanimous. There have been other occasions when the vote of such a body, on such a vital question was similarly unanimous. But never in my life have I witnessed a vote which combined both depth and height to the same measureless extent, the depth of profound solemnity and the height of exalted enthusiasm, as was the impressive rising vote of the General Synod's delegates.

It is believed by the promoters of these plans for Lutheran union that such a consolidation will be the fittest commemoration of the Reformation. The resulting body will be known as The United Lutheran Church in America.

The foreign mission work of the Lutheran Church of America is conducted by twelve boards, under whom 1,872 foreign and native missionaries are doing work in nearly every un-Christianized land in the world. The total expended for this work last year was $508,535.

◈

Christian Men and World Peace

THERE is one peace organization that should be encouraged. The World Alliance for Promoting International Friendship through the Churches has recently sent out a special message urging pastors and churches to give occasional, possibly regular, consideration to the principles for which the Alliance stands. One paragraph in this message states the case admirably:

Among the new topics that demand nation-wide attention is that of establishing Christian international relations in which friendship, justice and good-will shall be actually practiced. For this, however, some form of a League of Nations and a World Court must be set up. All international difficulties should be brought into court. To secure these ends our people must be properly trained and organized.

Christian men everywhere are urged to cooperate in this movement in the true belief that their voice and influence should be paramount in the making of all plans for the permanent establishment of peace and good will upon earth. Sermons and prayer services may well be devoted to this important subject.

Reading the Constitution

THE Editor of *The Evangelical Messenger* reads the constitution of the United States and a history of our country, especially the history of the Civil War, through every year! Commenting on his last perusal of the constitution he says:

We do not remember that we ever before read the constitution with greater zest and with greater delight than we did this week. What balanced minds those men had that drew up that immortal document. What insight and foresight it reveals. What a broad program of liberty and citizenship. Every American should be proud of it—proud in the best sense of that term. Subscribing to such an instrument of liberty and taking the oath of allegiance to the government of such a delightful country, how can any one become untrue to it? How can any one of its citizens obstruct such a government in its rightful pursuits, and oppose her maintenance and the honor of her flag and her institutions, and also the defense of her well-tried and perpetuated principles, true liberty and of justice to all men?

◈

Better Missionary Statistics

SCIENTIFIC methods are to be applied to the collection and publication of the statistics of foreign missions. The last step taken in this direction is in the establishment of a statistical bureau by the Foreign Missions Conference of North America with Mr. Burton St. John in charge. The plans adopted by the bureau will insure accuracy and uniformity from year to year. It is proposed to regather data for the years 1901-1915 along the lines laid down in the new plan so that comparisons may be readily and satisfactorily made. Receipts from living donors will be separated from those from other sources such as legacies, lapsed annuities and invested funds. There will be a limited number of carefully selected headings so that the tables will be as simple as possible. Altogether the plans of the bureau represent an advanced piece of work which should ultimately contribute greatly to the success of the missionary enterprise.

In this connection attention should again be called to the splendid missionary library which is being gathered by the Foreign Missions Conference at its headquarters in New York. It will be maintained solely for research work, and has already established its reputation as the best and largest of its kind in the world.

A Monument and a Shrine

WE congratulate Christian Endeavorers everywhere upon the auspicious beginning of their new headquarters building in Boston last July. The cornerstone was laid by President Francis E. Clark in the presence of the other officers and many friends and members of the society. The Church owes an immeasurable debt of gratitude to the organization for its work as practically a pioneer in the enlistment of young people in active Christian service. Its inspirational propaganda aggressively carried on for over a quarter of a century has been marked by good leadership, spiritual power and prophetic vision. Long live Christian Endeavor! In connection with the picture of the cornerstone laying we are glad to reproduce one of the addresses because the one who delivered it, Mr. J. J. Arakelyan, is an Armenian Christian gentleman of the finest type. Coming to this country as a poor boy, he built up a large printing and publishing business in Boston. From this business, he voluntarily retired a few years ago after transferring his large plant to the Congregational Sunday School and Publishing Society on an annuity basis. He has been and is a warm friend of all good causes.

"FATHER ENDEAVOR" CLARK LAYING CORNER STONE OF NEW INTERNATIONAL BUILDING, BOSTON

It is a peculiar pleasure, I am sure, to see these walls go up. We are beginning to realize to-day the fact that we are to have an international Christian Endeavor headquarters, for which we have hoped for so many years. After the corner-stone for this building is laid we shall be looking eagerly forward to its completion, dedication and occupation for much greater work for Christ and his Church than ever before. This building will stand here as a monument and a shrine to be visited by the endeavorers from all over the world.

This spot, this corner, will speak for many years to come, declaring that this is a young people's age; the future largely depends on them. Christ loved the young man who came to him, and he blessed the little children. Dr. Clark was inspired to give birth to the Endeavor Society for the training of the young people of the Church. He and his associates helped to foster the movement until it has become a national—an international factor for good.

Oh, how much this society has achieved in the last thirty-five years in leading the young people to endeavor to live the Christian life and show Christian activity! There are many Christian preachers, missionaries and teachers, as well as eminent business men, all over the world, who would not have been such effective personalities if it had not been for the training they received in their early days in the home church Endeavor Society.

May this building be an inspiration to greater numbers to right living and Christian consecration, so that many may become foundation and corner-stones for the kingdom of our Christ.

◈

Books for Laymen

PUBLISHERS find ready sale for good books addressed to or written about laymen. Three volumes that have recently appeared are worthy of special notice:

"The Man in the Street" is by Dr. Burris A. Jenkins, a pastor and army chaplain. He believes in the religious temperament of most men and shows how this foundation may be built upon. (Revell Company).

"The New Layman for the New Time" is a well written, discriminating book by

the president of Elon College, Dr. W. A. Harper. It is highly suggestive as to methods of work and lines of effort—"fit tasks for men." (Revell Company).

"The Pulpit Committee," by Charles A. McAlpine, "meets a long-felt need." It is a handbook that will prove of great value to the church committee charged with the responsibility of discovering and recommending a new minister. (American Baptist Publication Society).

◈

Urgency of the Problems of Rural Communities and Churches

AMONG the many interesting and in some instances startling facts brought out in Dr. Victor I. Masters' book on the "Country Church in the South" we select the following:

It will be seen that out of 44,300 white Baptist and Methodist churches in the South, 36,500, or 82 per cent, are rural, and 33,000, or 90 per cent, of the rural churches, are dependent for instruction on once-a-month preaching. Of the rural churches of the two denominations 29,000, or 80 per cent, are served by absentee pastors.

In connection with announcements regarding the Rural Church Conference of the Chicago Area of the Methodist Episcopal Church, the following appeared as part of a message from the Board of Home Missions and Church Extension:

Extended investigations in all parts of the United States have revealed the fact that for years the open country has been full of discontent. This discontent has been so great that people who have been brought up in the country have been trying to get away from it. Ministers of the gospel, and those in supervisory positions in religious work have accepted almost without question the belief that transfer from the rural ministry to the city is a promotion. And even to-day, it is difficult to secure trained ministerial service for farmers because of the idea that to serve the farming community is not as honorable as to serve a city charge and because rural charges have not felt themselves able to pay for ministerial service sufficient to enable pastors who love the country and who love to serve country people to support their families.

The permanence of American civilization and the continued solidity of our nation depends upon the bringing about of conditions in American rural life which will insure contentment. They depend upon changing the ideals of the nation so that there will be loyalty to the rural group; so that instead of trying to get away from the country rural teachers, rural ministers, farmers themselves will have a consciousness of the real worth of their occupation and will not willingly give it up for any other. They require that rural folk try to improve their condition instead of trying to get away from it. They require that every rural community embark on a program of strengthening the economic foundations of rural life so that every farm will produce to the maximum of its possibilities while at the same time preserving the fertility of the soil, and so that social justice will exist as between the city and the country and between owners, tenants, and laborers in the country itself. They require that the best educational facilities be brought to the farmer's door; that he have the best religious service; that social, recreational, and moral conditions be properly cared for; and that every phase of community life be brought up to the highest standard.

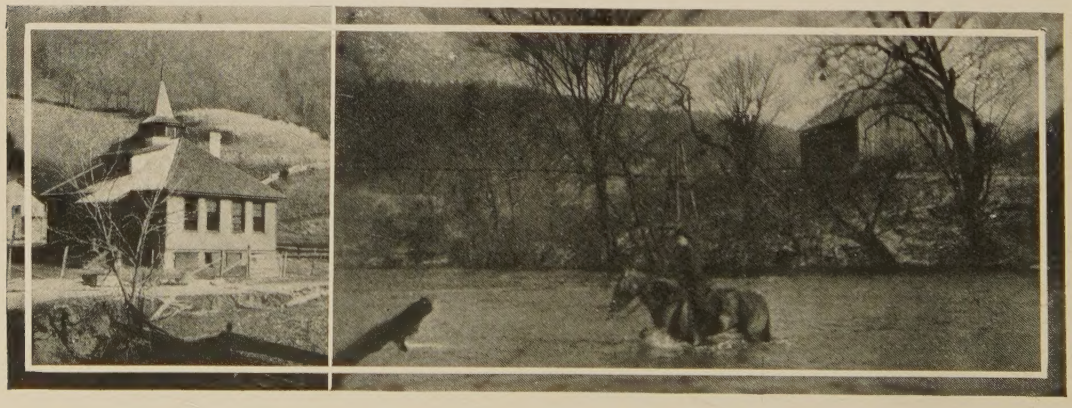
◈

Religious Liberty in Mexico

AT the meeting of the American Federation of Catholic Societies recently held in Kansas City a resolution was adopted protesting against the "irreligious tyranny masquerading under the

VILLAGE CHURCH IN THE SOUTH

RURAL MINISTER ON HIS WAY TO AN APPOINTMENT



name of democratic government in Mexico" and urging that the United States withhold any loan "until such iniquitous laws are repealed and religion made free." If the subject under consideration were not in itself so serious a very interesting item might be written on the amusing inconsistency, not to say grotesqueness, of these protests. Just one question, please: When in the history of the world did any country under strict Roman Catholic control make religion free for any but Catholics? There was little freedom for Protestants in Mexico until within a few years past. The whole movement in Mexico which is complained of as irreligious is for the very purpose of guaranteeing religious liberty to ALL. We have in hand two illuminating articles on Mexico, one of which we had hoped to print this month. One or both will appear in November.

◈

Help Now—and Afterwards!

MR. ROBERT SPEER never spoke more wisely than when at the great missionary meeting in the New York "Billy" Sunday Tabernacle he made use of these words:

If ever there was a time when selfishness in individuals or nations appeared insufferable it is now, when we see almost every people in the world lifting up its hand and asking for sympathy and for help. We today are not reduced to the call of one man in a dream at night. We see whole races of men lifting up their hands in appeal, and any one who has ears to hear can hear across the land and across the seas their cry for help—and help now.

But let no one imagine that the discharge of immediate obligations to a smitten world will meet the situation. Needs multiply on every hand. After the war rehabilitation will demand sacrifices as great as those required for military operations and attendant relief work. The tendency, however, will be for us to revert to former standards and practices. "Millions for defense" but not much for prevention, for those means which make war unnecessary, for education and religious institutions which are known to lift men above selfish considerations—this has been largely the policy of the past. Will we, along with all the other high ideals and purposes we are outlining for ourselves and the world, remember to provide adequately for the great missionary propaganda which, if it had been properly supported and developed, would long ago have made a different world. Again we quote from Dr. Speer's address:—

There is no Christianity in the world today except the Christianity that is due to the foreign missions activity of the early Church. There is no Christianity even in the land where Christianity began except what is brought back to it. If Christianity is not a good thing we ought to discard it; if it is a good thing we ought to distribute it. We are under obligations to share it with every man in the world. Fairness and common honesty require us to protest, in this hour, against any tendency to contract or postpone the foreign missions activity of the Christian Church.

◈

Under the New Russian Regime

THE most encouraging fact regarding Russia is that those who know her best have most confidence in her power to emerge triumphant from her present difficulties. We were not surprised at the optimistic report of the Root Commission. Whatever Russia's defects, and like those of most other nations they are many, there is a spirit in Russia, imperfectly represented by the revolution, which is certain to lead the people into a better era politically, socially and religiously. The revolution cannot fail. The best effects of it may be delayed, there will be much trouble ahead, but of the final outcome there can be no doubt.

One special cause for thanksgiving is that full religious liberty was proclaimed at the very first, and better still is an actual fact. Communications from Russia report the return of exiled evangelical pastors, the reopening of churches, the holding of street meetings without interference, grants of the use of public buildings for preaching services and other evidences of a really new order.

We cannot refrain from calling attention to the need for caution in our consideration of the opportunity for religious work which is thus presented in Russia. We should know that the Russians are not heathen and too much talk about sending "foreign missionaries" to them will be untactful to say the least. They will need help but it should be help extended to brethren after conference.

The Presbyterian United Movement Stewardship Conference

THROUGH Mr. David McConaughey, the efficient representative of the Assembly's Committee for the Every Member Plan, we learn that according to its usual custom, the committee has invited the leaders of the Presbyterian United Movement to come together to consider how best to carry out the program of the United Movement for the ensuing year. Such a conference was held last year at Princeton and proved so profitable that another was projected on similar lines. It also is called to meet at Princeton Friday, September 28, the morning and afternoon being devoted to the discussions with luncheon served between sessions. The principal theme of the day is to be "The Fellowship of Stewardship." Following is a rough outline indicating the ground to be covered:

I. *The Material Basis of Stewardship.*
   1. What main features go to produce wealth?
   2. What proportion does the individual holder contribute?
   3. What is due to the other parties con-contributing?

II. *Moral Obligations Which Wealth Involves.*
   1. What lessons is the War teaching as to the socialization of wealth, etc.?
   2. To what extent is one justified in laying up for the future?
   3. The rationale of the Tithe System?
   4. Why is the obligation to give greater under the New Covenant than under the Old?

   What are the principles of the New?

III. *Reflex Effects of Stewardship on Character.*
   1. What is the main purpose of giving?
   2. What is the effect on the giver?
      a, In system; b, industry; c, thrift; d, kindliness and generosity.

IV. The Practical Application—The Fellowship of Stewardship.
   1. What does the present standard of giving in our church indicate?
   2. What is being done to cultivate proportionate giving in our churches?
   3. How may we best bring the churches up to the higher plane of giving which the War is demanding?
   4. What are the essential features of The Fellowship of Stewardship?
   5. Why bring together those who enroll?
   6. Why have each first note what he has hitherto been giving in comparison with his income?
   7. How help to fix a worthy proportion?
   8. How extend the fellowship to include every member?

Among those who have been invited to open the various aspects of the theme for the day, are Dr. John R. Mott, Dr. Edwin McNeil Poteat of Furman University, Dr. George F. Pentecost, Dr. Stanley White. A cordial invitation is extended to leaders of united movements in other denominations to be present.

◈

Not a Living Wage

ECONOMISTS and others talk learnedly about living wages for industrial workers, and the employer who does not grant them is pictured as just about the scum of the earth! It is rather startling in the face of this fairly universal attitude to discover that the average annual ministerial salary in fourteen Christian denominations is $736, which is far from a living wage in these days of high prices. The attached table printed in a recent number of *The Lutheran Church Work and Observer*, and extensively quoted since, speaks for itself:

Denomination	*Salary*	*Trade*	*Wages*
Southern Baptist	$334	Workers in bakeries	$804
Disciples	526	Railroad car shop workers	907
United Brethren	547	Photo-engravers	1,807
M. E. Church, So.	681	Soap makers	1,107
Northern Baptists.	683	Fancy box makers.	1,145
M. E. Church, No.	741	Furniture makers.	1,194
Lutheran	744	Machine shop workers	1,257
Presbyterian, So.	868	Paint and varnish workers	1,441
Congregational	880	Wall-paper workers.	1,508
Reformed Church.	923	Billiard table makers	1,511
Presbyterian, No.	977	Paper and pulp makers	1,813
Universalists	987	Carpet and rug makers	1,825
Protestant Epis.	994	Pencil Makers	1,869
Unitarian	1,221	Moving picture men	1,913

◈

No Christian with the Gospel in his heart,
and
Christ's vision before his face,
can be
Content with his local church as his field.
—THOMAS J. CROSS.

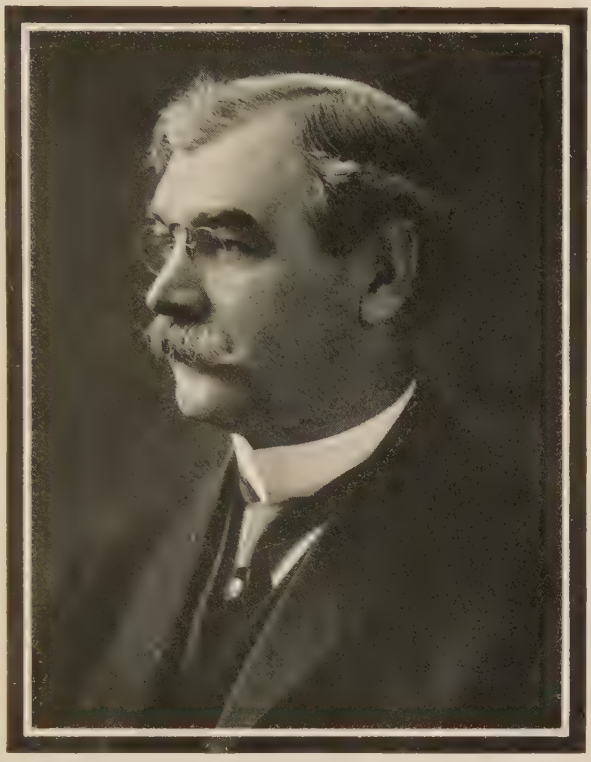
◈

The situation that has not its duty, its ideal, was never yet occupied by man.
—T. CARLYLE.

"The Lure of Africa"

This is the title of the foreign mission text-book for this year. Written by Secretary Cornelius H. Patton of the American Board it justifies all the good things that are said about it in the pages which follow.

TRULY a "luring" book. Not that it paints a one-sided, rosy-colored picture; quite the contrary. It is a most fair-minded and accurate presentation of facts as they are to-day in this continent of tremendous contrasts. It is the result of actual observations made by the author after an extensive trip in Africa, and further study of the missionary situation there, made after his return to America.



DR. PATTON

Many books have been written on this subject in the past, but few have treated Africa as a unit, looked at in the large, as Dr. Patton does. It is this breadth of vision and of treatment which gives to the book much of its value. Detail there is also to a satisfying extent, but it is never allowed to usurp an undue prominence. As a text-book on the development of Christianity, the progress of education and the advance of Mohammedanism in the Dark Continent, "The Lure of Africa" will occupy a unique place and undoubtedly a pre-eminent one.

The author does not mince matters. In fact he writes most frankly and in a perfectly sane way he sums up this Mohammedan question, never getting hysterical over the danger, but presenting it as something terribly real, a movement that has gained a strong foothold but which, nevertheless, can be overcome if taken in time by the forces of Christianity. Then he turns to those forces and shows what missionary work has already accomplished. It is a stirring tale, full of hope and inspiration and surely of encouragement for those who would continue the work. There is tremendous need for more men and women missionaries to go to this continent, devoting their lives to lifting the natives to Christian standards. Where Mohammedanism does not rule the natives are pagan, their beliefs differing in different sections of the country. So the problem can be divided into two parts,—to stamp out Mohammedanism where it exists, and to substitute Christianity for paganism.

It is no easy problem in either case, but the rewards are proportionately great. The picture Dr. Patton paints of the improved conditions in the villages where Christianity has been introduced is marvelous. Where formerly the natives lived

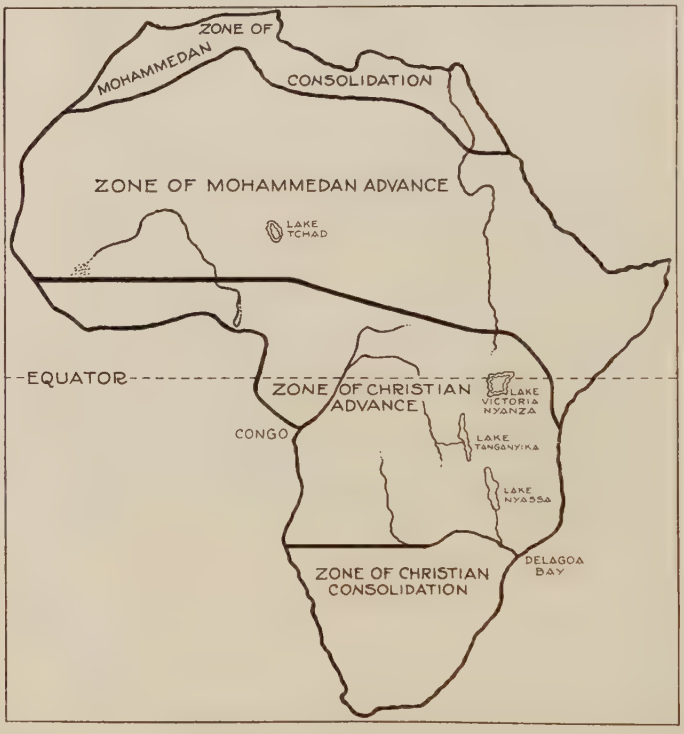
(*Concluded on page* 63)

Published by the Missionary Education Movement, New York. Cloth, sixty cents net.

Mohammedan Advance in Africa

The following extract from an address by the author of "The Lure of Africa," clearly describes the facts graphically set forth in the accompanying map reproduced from the book.

IT would be a mistake to consider Mohammedanism as a spent force. Islam is disintegrating rapidly as a political power, and in certain spots as a religious power, but those who are familiar with conditions in Africa will not delude themselves with the idea that it is decadent in that continent. There are areas in Africa where Islam is aggressively organized, where it has an assertiveness and confidence which it has not shown for 500 years. Firmly intrenched in the North, Mohammedanism is pushing its way along the caravan routes of the Sahara into the Sudan and along the commercial routes of the West and East coasts into the interior, capturing tribe after tribe, and working steadily southward. The Mohammedans apparently have set before them a definite program for the capturing of the whole continent of Africa. They are reasoning in this way: We have failed in Arabia; we are practically driven out of Europe; we are making no headway in Asia; but Africa shall be ours.



The startling thing in the situation is the new religious impetus which has come to the Arabs and to the converted tribes, as the result of modern conditions. Having remained quiescent for several centuries, the hosts of Islam once more are on the march. The remaining sections of the Sudan are being won over, tribe by tribe, and Mohammedan missionaries are pressing southward into the Congo country and along the two coasts. Nigeria, one of the richest and most populous sections of the continent, is now two thirds Mohammedan. The Swahilis, the dominant tribe in British East Africa, are becoming Mohammedan. In German East Africa one-sixth of the population has recently become Mohammedan. Even in Nyasland not less than fifty thousand natives have lately been converted to Islam. To make matters worse we are learning now of Christian villages in West Africa which, under the pressure of Mohammedan neighbors, have gone over to the rival faith. Until the Edinburgh Conference Christian people had no idea

of this new Mohammedan peril. They are beginning now to realize that all Central Africa is threatened, that this is not a matter of the neglect of the Church five hundred years ago, but of the neglect of the Church to-day. The missionary movement of the Church had not begun or even been dreamed of when Islam won her initial victories in the Sudan; but this new advance finds the Church supposedly girded for the task of winning the world. We must move quickly if we are to save the situation in Central Africa, for Islam is a relentless foe.

Why Christian Men Should Study Africa

Written by Dr. Patton at the special request of the Editor.

THERE are three things to keep in mind about Africa:

1. That the continent presents the largest mass of savage paganism to be found on the globe. The mere fact of this vast population of human beings without the knowledge of God or Christ is a tremendous appeal.

IRELAND 32,360 Square Miles
SCOTLAND 30,405 Square Miles
WALES 7,446 Square Miles
This Area Equals EUROPE 3,795,788 Square Miles
INDIA 1,766,642 Square Miles
CHINA 1,532,420 Square Miles
UNITED STATES 3,092,679 Square Miles
COMPARATIVE AREAS

2. That these pagans are hard pressed by Mohammedan trader-missionaries, who, while offering a degree of civilization, would fasten upon the natives the practises of polygamy, slavery and organized forms of cruelty, together with all the superstitions connected with this non-Christian and anti-Christian system.

3. That, on the other hand, as an almost equal peril, these African pagans are threatened by a commercialized civilization which calls itself Christian, and which, by its gunpowder and rum, and its selfish aggression forces the black man to a lower level of demoralization than paganism itself.

There are some religious leaders who consider that the Mohammedan advance in Africa is the most pressing problem of the missionary world. When we add the peril of a Godless civilization, is it not clear that Africa makes a unique and compelling appeal?

We must do something about this situation. A continent is at stake. The time to act is now. If we wait ten years the larger part of Africa will be Islamized.

The first thing to do is to support generously the boards which are operating in this continent.

The next thing is to consider if missionaries cannot be sent to the vast unoccupied areas of the Sudan, the Congo basin and regions farther south.

Incidentally, every Christian man should study Africa this coming year, when the attention of the Church is to be focused on this continent as never before. Let our thoughts, our prayers and our gifts be focused upon this vast region still in darkness.

I can think of no more interesting or rewarding theme for a men's Bible class or discussion group to take up than this country. Knowledge of Africa is to-day confined largely to missionaries and those commercially interested. A broader familiarity with the continent will prove the first step toward its betterment.

At Africa's Front Door

By Charles R. Watson

Many friends welcome Dr. Watson back from Egypt. He has been missed and hence has not been forgotten. He went on an errand, the importance of which looms larger in view of what he witnessed. His plea for cooperation will find a responsive chord in most hearts, and the emphasis he places on education harmonizes with all that is said elsewhere in this number of the magazine.

DURING the nine months of November 1916 to June 1917, that were claimed by a missionary journey to Egypt in the interests of the newly proposed American University to be established in Egypt, at Cairo, three impressions having to do with Africa were borne in upon me:

1. Africa's Front Door Stands Open

It has been opening slowly in recent years, but the war has pushed it wide open. At Marseilles, when I came to embark for Egypt, to my consternation as a passenger who had no desire to assist in baiting danger, I found we had on board some 2,000 Algerian Sudanese soldiers. These were being taken back to Africa to avoid the winter of Europe. During the three days that we were held in port, owing to submarine dangers outside, and the one day of our run from Marseilles to Algeria, I had ample opportunity to study the approximate location of the tribes represented by these blacks. They manifestly did not belong to the northern seaboard, but rather to the black belt of Africa further to the south. In a few days they would be free from the discomforts of civilization and, clad in clothing that nature had provided, they would be seated by the village fires narrating their experiences. What marvelous tales they would tell. Had they not crossed the Great Water? Had they not visited the wonderful cities of the Franks? Had they not heard the boom of the white man's fire-eating guns? In those distant villages a single night's palaver would push back the horizon of Africa's life, widening it as it had never been widened before. The life of Europe would penetrate into the life and thought of Africa. In going to Egypt I found a similar process at work through the military drafts that were taking hundreds of Egyptians to France to serve behind the lines as laborers and workmen. By such processes the life of Africa and the life of Europe are inter-penetrating as they have not done since the days of the Roman Empire, perhaps beyond what they did even then.

BRITISH SOLDIERS ESCORTING TURKISH WAR PRISONERS THROUGH CAIRO

And the door will remain open. Political blocks hold it open. The last vestige of political independence in Northern Africa has vanished with this war. Egypt has become a British Protectorate. Morocco has passed wholly into the hands of France. Long ago Algeria and Tunisia, once Mohammedan principalities, came under the French; more recently, Tripoli under Italy. But I confess to you that as I watched what goes through Africa's front door, there were times when I wished for the old days of the closed door of Moslem sovereignty and of African isolation. But this cannot be. Those days have passed forever. Africa's front door is open to stay.

2. "The Day" Has Come to Give Christianity to Africa

I say Christianity and not

simply Christian missions. Through Africa's front door pass trade and commerce. These must be Christianized; at least, the reproach they often cast upon Christianity must be mitigated. Illicit trade, e. g. "fire-water," must be checked. And the methods of legitimate trade must be made honest. Political influences and government officials are also constantly passing in at Africa's front door. These must be Christianized, rid of racial arrogance and freed of much of anti-missionary or anti-Christian bias. With Christian traders and with Christian rulers assisting in the presentation of Christianity, then a new efficiency will attach to what we must also have, namely, Christian missions. Few of these, and some all too feeble, have as yet passed through Africa's front door; while vast hinterlands are absolutely unexplored, not to say unpossessed. These constitute a mighty challenge.

3. Only Christian Cooperation and Spiritual Strategy Can Meet the Crisis which this Opening of Africa's Front Door Has Thrust Upon Us—

If the war in Europe can teach any lessons in methods of warfare, it should bring home to us the lesson that the price of victory is cooperation. Only by simultaneous pressure on all fronts, only by correlated effort of all armies, can victory be achieved. Never was anything truer than this as regards the Christian conquest of Africa. Why then should not leaders from the United Presbyterian forces in Egypt, and from the Methodist forces in Algeria, and from the Anglican forces in Nigeria, and from the United Brethren forces in Sierra Leone, and from the Presbyterian forces in Kamerun—not to name forty-nine other American missionary forces operating in Africa—why should not the leaders of these forces come together to discuss comprehensively the forward movement of Christianity in Africa?

And we need strategy. The war in Europe has brought into existence hundreds of new methods of offensive or defensive warfare, hundreds of inventions, innumerable new methods and policies, all of which were unknown three years ago. Is it unreasonable to think that the spiritual conquest of Africa will require an equal resourcefulness and inventiveness? Does not evangelistic work in the foreign field lend itself to the most varied adaptations? Could not medical workers be multiplied a thousand fold for the advancement of Christianity in Africa? We have done so little in harnessing up the printing press to the task of Christianizing the thought-life of Africa that this method may be regarded as almost undeveloped. And as I come back from my own distinctive task I am more convinced than ever that no other single proposal for influencing the thought-life of Islam is comparable with that which aims at the establishment of a great Christian college or university at Islam's intellectual center, namely, Cairo. We need spiritual *strategy* undergirded by Christian *cooperation,* if we are to win Africa for Christ.

Africa's front door is indeed open. The question is, *Who will enter in?* The world, the flesh, the devil? Or Christ and his followers?

Equipment a Universal Missionary Need

FORTUNATELY many missionary physicians to-day have well-equipped hospitals and other accessories for effective work, but there are still too many skilled workers, trained in our best schools at home, who are compelled to work under conditions similar to those described in this extract from a report from the Lusambo, Africa, Mission of the Southern Presbyterian Board:

The saddest little joke on our pretty station with its hills and river and rugged cliffs where the sun sets on the opposite side of the water, is our hospital. It is in an open shed about fourteen by fourteen feet with a tiny mud closet in one corner where some of the medicines are kept. The rest of the medicines are in the cupboard on my back veranda. And as for the doctor's partner, he is a half-cast carpenter from the coast who planes our breadboards or nails our tables at one end of the shed, while perched on a box at the other end is the doctor himself handing out advice and medicine, while thronged by sick folks.

Diamonds, Ivory, Hearts

Black and White

By S. G. Pinnock

A picture of conditions in the Dark Continent, showing some fine results of mission work and revealing possibilities that will surely prove to be "paying leads." Mr. Pinnock is a missionary in Nigeria and the author of the "Romance of Missions in Nigeria," published as a study class-book by the Southern Baptist Board for use in this year's classes.

SLAVES, ivory, rubber, palm oil, mahogany, tin, gold and diamonds suggest the commercial value of Africa to the civilized world. Slavery, the "open sore" of the Dark Continent, is no longer putredinous and there is every prospect of a complete cure. "Black ivory" is no longer an article of commerce upon the open market; but it still exists as a kind of "home speculation stocks" in the form of domestic slavery and indented or forced labor. "Red rubber" has been robbed of its ruby dye, mainly through the humane policy of the Congo missionaries and the exposure by E. D. Morel of the inhuman traffic in this universal gum. Palm oil, which is exported in such large quantities from the West Coast, is a perennial source of wealth to the natives and of immense value to commerce. It is an industry which is altogether in the hands of the natives; and conditions under which the oil is extracted from the palm fruit are such that no loophole is left for oppression by unscrupulous traders. The manufactured oil is brought by

WHITE IVORY

The illustration shows a train of carriers of the commercial article at Mombasa on the East Coast of Africa.

BLACK IVORY

The author says: "This is no longer an article of commerce on the open market, but it still exists as a kind of 'home speculation stock' in the form of domestic slavery and indented or forced labor."

HEARTS

" 'My skin is black but my heart is white,' exclaimed an aged African in the heat of an argument, and I knew it was true for I lived with him and saw the gentle deeds that adorned his daily life."

Underwood and Underwood

its producers to the merchants, tested and measured in their presence and the market price per gallon paid in cash.

Producers of Africa's Wealth

The natural resources of Africa are immeasurable; but in the development of these resources we should not overlook the fact that the Africans themselves are the continent's most valuable asset! How is the ivory obtained? the rubber trees tapped and the juice collected? the palm oil manufactured? the mahogany cut and carried to the railroad or river side? the tin excavated? the gold quarried? the diamonds dug out of the clay? the railways built? the governments carried on? the schools maintained? the people evangelized?

The answer is absolute! By the natives of Africa! Withdraw native assistance from governmental, commercial, and missionary enterprises and all these establishments would be closed down from Cairo to the Cape—from Dakar to Zanzibar! Africa's most valuable assets are to be found in what Moses Ladejo Stone, the Spurgeon of Nigeria, used to call "black diamonds" for the Saviour's crown, excavated from the mine of heathenism. Moses himself was one of these diamonds, for the grace of God changed a naked heathen boy of a far interior town into a saintly Christian character and a fearless and eloquent preacher of righteousness. Ajai, the liberated slave boy, who became the first black bishop of Western Equatorial Africa and was known as the saintly Bishop Crowther, was another "black diamond." Bishop Johnson, now an aged man, than whom a stronger, more refined African gentleman cannot be found and who devotes his life to the churches of the Niger Delta, is yet another jewel, the facets of whose life scintillate in the light of the "sun of righteousness"! "My skin is black but my heart is white," exclaimed an aged African in the heat of an argument, and I knew it was true for I lived with him and saw the gentle deeds that adorned his daily life.

How proud we are to point to a life like that of Mary Slessor of Calabar! A life of absolute self-surrender and of marvelous achievement in a cannibal section of Africa. How we magnify the grace of God in his use of the humble factory girl for the carrying out of his purposes of regeneration in Africa. We have no such record of an African woman; but that is because no biographer has arisen to record the consecrated lives and devoted service of Africa's Christian women.

Honoring a Native Saint

Sarah Marsh Harden, a native of Abeokuta in Nigeria, passed into her rest in 1916. She was upwards of eighty years old. I became acquainted with her in 1888, in Lagos, where she has lived for many years. Her ripe Christian experience, her childlike trust in God, her prevailing power in intercessory prayer and her unfailing cheerfulness combined to make her life a benediction to all who came near her. In 1915 she was elected a life-member of the Yoruba Association, in recognition of the services she rendered to the Southern Baptist Mission in the dark period which befell the work in the years 1864 to 1875. In the "Decade of Foreign Missions" it is recorded of this saintly woman: "That during the long, dark period between the close and reopening of the Yoruba Mission, the church at Lagos was maintained by the intelligence, piety and generosity of this woman of God."

It was beautiful to see this aged saint, being escorted to the platform by two white women missionaries, when the assembled audience rose to greet her with the old familiar hymn: "Jesus, Lover of my Soul"! She represents a multitude of African women who have been discovered in the mine of heathenism and who will shine as diamonds in the King's crown.

Does it pay to work this mine? Is it worth all the sacrifice involved of money and lives? Let the results of which these are but a sample give the answer. Let the Master's own words scatter the last remaining doubt: "He that saveth his life shall lose it; but he that loseth his life for my sake shall find it." Every life offered for service in Africa is a challenge to the men with money to make that life effective by adequate support. To give of our abundance seems little enough when compared with the gift of service such as some men have rendered.

They Got My Goat

A Congo Palaver

By Hervey F. Gilbert

The missionary has ample opportunity to verify the fact that human nature is pretty much the same the world around. Happy the man who can tactfully turn to the account of education, justice and religion, the failings of his fellow men; and with firmness, wisdom and love lay foundations of a new civilization among children of darkness. The amusing incident which follows illustrates a method of kindergarten procedure quite necessary in some cases. The author has been a successful worker at Vanga, Congo Belge, Africa.

6 goats	francs	26.50
Meat	"	1.75
3 chickens	"	3.00
Cash	"	16.70
Produce (corn and peanuts)	"	2.00
2 bows and 6 arrows	"	2.00
1 cooking pot and 1 basket	"	.30
Total francs		77.25
Equivalent to		$15.45

THEY had gotten my goat but I had gotten $15.45 and it had been a mighty palaver. The missionary, sent to dispense the gospel and conduct an educational plant, had been forced to spend valuable time to determine whether his title of "father" in the community meant anything. It was a new station. The people were beginning to be interested in the ways of God but they were more interested in testing the white man.

To the uninitiated, it must be explained, that to the Congo native, his white man is missionary, protector, lawyer, judge, district potentate in varying degrees, and that he—the native—is the bad boy expecting to be punished for wrong doing and respecting profoundly the white man who beats him at his own game. Had the guilty men beaten in this matter of the goats, the villagers would have laughed long at the white man as, night after night, around the evening fire, they recounted past adventures.

Congo is a land of palavers. The term covers almost any kind of difficulty, contest or debate. No white man comes away from the Congo without the word "palaver" as an integral part of his vocabulary.

The missionary had lost several goats during the months preceding this incident, but no clue could be found to the cause for their disappearance. At last one day the goat boys came in holding in their hands a goat skin from which the carcass had been cut. It was the white man's goat and no leopard could have made the tracks left at the spot where the skin was found. A detachment of boys was sent to discover who frequented the place. They secreted themselves. Toward noon a man and boy entered the thicket. The man unslung a bunch of calabashes from his shoulder and monkey-fashion started up the palm-tree to deposit a calabash for palm wine. Back to the station the boys scampered. "Now let us go to the village and look for the meat in this man's house." They went. Goat meat by the kettlefull in three houses!

The white man was notified. All the meat was gathered to one spot. The natives looked on.

"Now," said the missionary, "the three men in whose houses the meat was found must come with me, and you, and you, and you must come as witnesses."

We started off with them, some persuaded by respect for the white man, others led by the white man's retainers. One loud-mouthed individual soundly berated his brother for going willingly as a witness.

"What!" said the missionary, "For trying to stop the course of justice you shall pay me a chicken when the fine for this mischief is imposed."

Down at the station we took evidence, and summed up the case. Six goats at

various times had disappeared. One had been found killed and its meat had been stored in the houses of the guilty parties. Each of the three guilty men should pay a full grown goat or ten francs (two dollars) in money to keep the palaver out of the hands of Bula Matadi—the state officer. "Three goats by this time next Monday and a chicken from the man who talked too much."

"WHERE IS MY CHICKEN FOR CONTEMPT?"
Puzzle: Find the chicken in the picture.

The appointed time slipped by, the station boys and the villagers all agog to see what would happen. Down on the beach the next evening in the silent African moonlight the missionary and his wife rested. Quietly out of the shadows behind them trooped up three goats,—three insignificant-looking goats. Accompanying the goats were a couple of dozen village men silhouetted against the sky. As if oblivious to their presence, the missionary looked down at the flowing river and waited. Out from the group stepped a man. "Pardon, Monsieur"! When before had a native so addressed the white man unless thrice reminded that the official French is a polite way of introducing a request instead of a commanding *"Pa mene*—give me." "Pardon, Monsieur, *Bakomo bange benene ha*—your goats are here." "My goats! The day of grace is past. Bula Matadi has this palaver." "But Father, are we not your children? Will you be so hard on us? All day we have sought these goats to pay our fine." Turning to one of the men, I asked, "Where did you get that goat?" "Four hours' walk distant." "What did you pay for it?" "Fifteen francs." "You're a remarkably bright man. I told you to bring me a goat or ten francs, and you travel four hours and pay fifteen francs for the goat. *Katuka!* —Clear out!" *"Tata* —father." My heart softened. One likes the title. "All right. Bring me, instead of those three measly goats, six good - sized goats by Wednesday evening and we'll call it square! The three extra goats are to teach you the value of time and,—don't forget the chicken."

During the intervening days the three goats wore smooth the pathway to the station. Gradually the flock was augmented. At various times one of the three culprits tried to settle out of court by borrowing a goat from a fellow thief and offering it with his own as his share of the fine. But no complications must come in. It was a question in patience and a study in race solidarity. The village could bring enough pressure on the men to make them pay the fine in full. It must be paid as a whole. I could wait.

It was long past time when all good natives are asleep, on the last day of extended grace, when once more the flock of goats pattered down the path. I took a lantern, hung it on a peg in the mud school-house and in trooped the village, pushing before it three grown goats and three kids. We sat down.

"All right, Kodi, *futu*—pay." Kodi came forward leading two goats. "Those two kids will do for one goat. Where's the other?"

He extended his hand. "Here's money, and here are chickens," taking them from the hand of a relative.

"Mbomo, *futu*—pay." And Mbomo

(*Concluded on page* 63)

The Industrial Transformation of Africa

By J. E. Crowther

Dr. Crowther made an extensive tour of Africa not long ago, visiting both the mission centers and industrial fields of activity, and in the following article he gives his first-hand impressions of conditions. That the problem of the African native is first an industrial one is coming to be realized more clearly every day. Dr. Crowther, who was formerly a missionary in Africa, is now in charge of a large Methodist church in Seattle.

THE African is intolerably and incurably lazy!" So declared a South African man of affairs who said he "knew the native like a book."

Recalling a certain wise man's observation that "every man is as lazy as he can afford to be," I presented to my informant the inquiry, "By whom then is Africa's stupendous grist of work accomplished?" To which question there is only one answer, "Practically all the unskilled manual labor of Africa is done by the natives." It is called "nigger's work," and hence is regarded as utterly beneath the dignity of a white lord of creation. The old time system of slavery has given place to a system of caste, with the result that, according to a report of the Royal Commission of South Africa, a considerable part of the unskilled white population of South Africa is "doomed to indigency."

But the native is not content with unskilled labor. He has made great inroads upon the skilled labor market. According to government returns, in some sections, eighty-five per cent. of the mechanics engaged in the building trade are natives; thirty per cent. of the printing trade is in their hands, while almost the entire wagon making industry is monopolized by these sons of Africa. The Basutos are better farmers than the Boers. They use steam plows, cultivate their fields according to the principles of agricultural science, and harvest their crops with modern machinery.

This condition of things has been brought to pass largely through the influence of commerce and Christianity. The merchant and the missionary are bringing the Ethiopian into a totally new world. Natives who heretofore had never seen so much as a wheel are now operating complicated machinery and are harnessed to the industrial order. But in so far as their industrial training and vocation is divorced from the influence of religion, the result is generally disastrous to the native.

General Agreement in Policy

Among the experts in African education there is striking unanimity respecting the main factors of the native educational policy. This policy may be stated in terms of the three principles which govern our own Hampton and Tuskegee Institutes:

1. Every student should be fitted to meet the actual conditions where he now lives.

2. Every student when he leaves school should be able to make a living for himself and others by his skilled intelligence and trustworthiness.

3. Every student should feel that labor is a thing to be honored, not escaped from.

That a system of industrial and technical training is essential to the highest development of Africa's manhood and womanhood was recognized by missionaries from the beginning. Perhaps we cannot do better than give a glimpse into the oldest and largest South African Training School.

Lovedale, under the United Free Church of Scotland, is probably the foremost industrial institution on the African continent. It was founded in 1841

A PROFESSOR'S HOME AT LOVEDALE

by Rev. William Govan, who was succeeded in 1866 by Rev. Dr. James Stewart. Since the latter's death in 1905, the office of principal has been held by Rev. James Henderson. During three quarters of a century this institution has had but three principals, the broadest, bravest and brainiest men the Church could give.

A recent report records nearly 900 pupils. They come from all parts of Africa south of the Zambesi, and represent almost every denomination. On entering the Lovedale campus it seems more like an American university than an African mission. The entire campus covers seventeen hundred acres of land, and with the buildings is valued at nearly $500,000.00.

During the first thirty years no fees were charged to the students, but in 1871 Dr. Stewart introduced the fee system. Under this policy the student body increased in the first year from twenty to 150. During the past thirty years the natives have paid over three hundred thousand dollars in tuition.

The institution comprises seven schools: The Elementary School, the Girls' School, the Normal Training School, the Matriculation School for the University of the Cape of Good Hope, the Boys' Industrial School and the Girls' Industrial School. There is also a Theological Department, and the Hospital gives training for nurses.

In addition to the regular teachers' curriculum, the course in the Normal Department comprises woodwork, needle-work, Kafir, Sesuto, Dutch, vocal music, health studies, school hygiene and arboriculture. The Industrial Department comprises carpentry, technical woodwork, printing, bookbinding, wagon-making, blacksmithing, shoemaking, general office work, post office, bookkeeping, nursing and general hospital work.

The pupils specialize along certain lines, the aim being thoroughly to equip them to earn their living in their chosen vocation. There is an extensive farm on which various kinds of stock and crops are raised, thus affording the pupils opportunity for practical experience in agriculture and stock raising.

Methods Suited to Conditions

Very little power, however, is used in the shops for the reason that it will not be available to the native in his future life. Power would reduce the expense and increase the output of the Industrial Department, but would at the same time decrease the ultimate efficiency of the native. The policy of the school is, "Not production for production's sake, but production for education's sake."

Each student is required to take a medical examination on entering the school and at stated periods throughout the

THE AUTHOR AND MRS. CROWTHER IN AFRICA

course. Lovedale is the headquarters of the South African Health Society, which is organized in the interests of the health of the natives. It publishes a monthly paper, *Health,* in English and the vernacular. Other pamphlets are printed and published such as "Lovedale Health Course," "Communicable Diseases Among Colored Servants," "Feeding the Babies," and illustrated wall placards regarding "Consumption" and "Enteric Fever." These and other pamphlets are printed on the Lovedale presses by natives trained in the mission schools.

The school work is co-educational as far as is possible. They consider that the problems arising from the association of boys and girls can be met as a matter of administration, and that the moral discipline involved in such association outweighs all the disadvantages.

Opposition to Industrial Training

In the early days there was much opposition on the part of the natives to industrial training. Their idea was that "book learning" was to make them independent of manual toil. Such misconception and opposition is now a thing of the past at Lovedale. The best young men with academic training are also taking the industrial courses.

It is true, as the Edinburgh Report states (Vol. III, p. 178) that "no native mechanic of outstanding skill or of inventive genius has yet arisen." Such qualities are not usually the product of a single generation. "Slowly moves the pageant of a climbing race," sang Paul Lawrence Dunbar, the negro poet. But that dusky race is moving onward and upward, and that with amazing rapidity. Some day, in the not distant future the African will arrive.

Opposition to the industrial training of the natives has become very pronounced among the white population, and especially on the part of the trades unions. It is a perennial question in the realm of party politics and is one of the most difficult problems confronting any government. When Africa shall have attained to universal elementary education for the masses and liberal education for the favored few; when her dusky sons of toil shall have made further encroachment into the realm of the skilled industries and the professions and shall have organized their industrial forces for mutual protection and profit; when Africans shall have acquired universal suffrage and the right to elect men of their own race to positions of government; in other words, when Ethiopia's one hundred and fifty millions shall have been welded into a thunderbolt against the aggressions of the white race, and the cry "Africa for the Africans" shall awaken the echoes of her primeval forests and illimitable veldt, in that hour the "black menace" will have taken on a more somber hue unless in the meantime black and white alike have learned the world significance of the Sermon on the Mount, and the Golden Rule. The Carpenter of Galilee is the one solution of Africa's industrial problem.

Our Africa Colonies and Peace

By Enoch F. Bell

The junior foreign secretary of the American Board spent several years on the mission field. The article here presented was, at the request of the editor, written along the lines of a similar paper by the same author which appeared in the "Envelope Series" put out by his board.

AFRICA looms large as a peace congress problem. What will be the situation at the end of the war, and will it or will it not enhance the chances of permanent peace?

This is a question of vital interest to us men. We have a race problem here and it isn't confined to the South. We wonder at times where it is going to take us. We know, however, that the solu-

tion rests with those groups of Christian men and women, both white and black, who in justice, faith and love are working at the heart of the thing.

A SHIP LOAD OF AFRICAN LABORERS
Enroute to the cocoa plantations on the island of St. Thomas.
The majority are Mohammedans.

The Missions are Christian Colonies

So it is in Africa. We have many colonies there, and the chances of permanent peace in that land of exploitation, of territorial grab, of clashing governmental systems, of racial antagonisms, of black heathenism, of sensual Mohammedanism, of killing "civilization," depend more than we are apt to think upon those colonies. The peacemakers cannot afford to ignore them, for somehow they *get at the real heart of the trouble.*

The Colonists' Unselfishness Recognized

For, in the first place, they are dominated by the right spirit—one of personal disinterestedness. Our representatives are Christian missionaries born and bred in best America. They are in Africa for no territorial gain nor with any political aspirations. Commercialism has no place in their plans. They are not there for the gold they can get, the ivory, the diamonds; nor for the rubber, cocoa and coffee; they do not covet the rich soil for their own profit, nor the big grazing lands for lucrative cattle raising. They are after better returns; dividends for the other fellow who has so few friends.

The black knows this and responds. The average white has a growing sense of it. Both admit, if honest, that the missionary never works his colony for the exploitation of the native. The latter figures in the scheme, to be sure, but not as "cheap labor" nor as a "menace"; he is the main object of the enterprise. For him we live and work, and for him many die. In fact, these university men and women who for an ideal have given themselves to this form of trench life, forsaking home and the opportunities of "God's country" for a hard life in a foreign land, are out to treat the black man white, and the black man knows it. How can this spirit fail to disarm and even to win his heart? Somehow, ever since the angels sang at Bethlehem, goodwill and peace have gone together.

They Employ the Best Methods

Again, these mission colonies mean much for permanent peace in Africa because of their *method* of operation. It is one of education. No effort is made to keep the native content with himself or with his surroundings. At first thought this may look like sowing the seeds of political restlessness and social rebellion. Certainly it is a method just opposite to that which commonly prevails. Most whites would say: "Keep down your black where he belongs and make him content to stay there." Such a method, however, has proved anything but peace producing. It has stirred up terrific revolts and intensified racial hatreds which generations of fair treatment may not entirely eradicate. In fact, wise governments like that of the South Africa Union are pursuing the policy which our colonies have found so effective, and are finding that politically as well as morally it is a method inspired of God. It is this method of thorough education under wholesome moral and religious conditions that will train the black to find himself, develop his own community life and learn contentment in service.

Thirdly, permanent peace in Africa depends upon our colonies and others like

them because of their strategic location. They are in British, French, Italian, Belgian, Portuguese, and German territories. They are to be found within almost every large group of blacks. They focus near governmental headquarters and send forth their rays into thousands of kraals and villages. At Johannesburg on the Rand, for example, these colonists of ours touch hundreds of thousands of native boys with the life of Christ, and these in time return to their homes located in thousands of different points throughout Africa.

Surely these hundreds of mission colonies placed so extensively, governed so wisely in the best interests of both the blacks and whites, dominated by the educational method and permeated with a virile Christian atmosphere, can contribute much toward the solution of the peace problem.

The thing for us to do this fall and winter is to study strategy for ourselves. Why not become familiar with the colonies run by our own church unit? Why not read, think and talk Africa for the next nine months until we know it as a business? If one has never tried an exhaustive study of a continent from the standpoint of missionary statesmanship he has little conception of the fascination and inspiration of a world service with Christ. These are days when we must think in international terms and do a big thing in a big way.

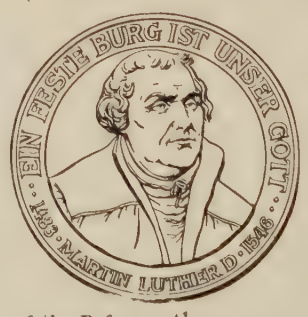
And right here is a sobering thought for us white men: Africa is but an experiment station. We are on trial as a race. Are we to continue to be trusted by God in the interests of democracy and world development, or are we to follow Christ only as far as the border? Much depends upon how we handle the African situation. Granted that the whites are to control, will they be wise enough to seek the good of the black for the best good of all, or will they work along antiquated lines of pride and prejudice which breed death,—death to the white race which failed to fulfil its mission under God? What shall be our answer so far as we can determine the destinies of our colonies in the Dark Continent.

Paying Tribute to Luther

By O. H. Pannkoke

The Four Hundredth Anniversary Celebration of the Great Reformation has arrived on the front page of the nation's interest. A year or so ago many men well-versed in the responsiveness of the American mind seriously questioned the advisability of laying stress on this occasion. Today every large Protestant organization as well as the leading scholars and public men of America are uniting to express gratitude for the world's blessings from the Reformation.

THE interest of the Luther Anniversary has reached from the Atlantic to the Pacific and from Canada to the Gulf. The larger denominations have had their special committees and at their large conventions have urged their congregations and societies to take part in the celebration. The Sunday school associations, representing over 20,000,000 Sunday school children, have also made provision to enlist the interest of their constituents and have provided means and ways to celebrate. Similarly, the denominational press has carried on a campaign of education greater than any single event has called forth before. Nor have the young people and



Mr. Pannkoke is the executive secretary of the Reformation Quadricentenary Committee of the Lutheran Society.

the women been neglected. The large associations of young people have included the Reformation in their study books for this year and they have urged upon the various societies the need of improving this opportunity. The study book for the Council of Women for Home Missions deals entirely with the Reformation. Aside from these religious and denominational associations the Reformation has enlisted the interest of the leading universities and colleges of the land, and many social, economic and educational societies have listened to Reformation addresses and have expressed officially their appreciation for what the Reformation has accomplished.

Not only has the religious influence of the Reformation received proper recognition but the question has been raised and answered, what has the Reformation done for the progress of civilization? It was the New York Reformation Committee which first raised this question and it also has most effectively brought it to the attention of the country at large. For four years before actual activities were begun the history of the Reformation was worked over by a group of interested men in order that with the arrival of the anniversary year thorough, reliable material might be at hand. The discussion has created so much interest that a number of seminaries are seriously considering taking up the wider question, what has Christianity in general done for the progress of civilization? If that question is actually considered, it will be one of the most significant contributions by America to theological thought and learning.

Many avenues of expression were afforded to the interest aroused in the Reformation. An extensive lecture campaign has been held reaching out into every part of the country. Literally tens of thousands of Reformation addresses have been held on the greatest variety of Reformation topics. The New York Committee alone has kept two hundred speakers busy in its vicinity, besides supplying a great number of speakers not on its list with suggestions, topics and materials. Many mass meetings have also been held. Notable are the meetings of the General Assembly of the Presbyterian Church at Dallas, the Reformation meetings at the conventions of the various Lutheran synods, and the four large sectional meetings of the Reformed Church in America. Thousands of people were present at these meetings and carried back into their life the inspiration of the Reformation message. Special efforts also were made to bring out the music of the Reformation and to give musical expression to the spirit of the celebration. A special cantata was prepared by Luther D. Reed, composed by H. Alexander Matthews, which has been rendered in practically every section of the country. The Presbyterian, the Lutheran and the Reformed committees each got out a Reformation pageant graphically portraying the important scenes of the Reformation.

To make only the most casual mention of books, pictures and other materials is impossible. The list runs into the hundreds, much of which, of course, is of ephemeral value. This is not surprising because the real literary and scholarly harvest of the year will come later. The anniversary itself merely roused interest for further study and investigation. A number of projects of permanent value are under way now. One is an English translation of the works of Luther undertaken by a number of Lutheran scholars. Another is a bibliography of the history of the Lutheran Church in America undertaken by the New York Reformation Committee.

What has been the value of this anniversary activity? It has called home to this generation the origin of its most precious ideals; religious and civic liberty, democracy, the principles of Protestantism. It has inspired many thousands with the heroism of the great Reformation movement. To measure the results by foot rule is, of course, impossible. The results are spiritual and therefore intangible. However, there is sufficient data at hand of sacrifices for good causes to show that the anniversary has not passed without lasting results. The Lutheran Church raised a jubilee fund of ten million dollars for missions, education and relief. The Presbyterian Church endowed chairs for Bible teaching at its seminaries. The Reformed Church erected the Schaff Memorial Building at a cost of $100,000, besides collecting a fund of a million dollars for education.

Laymen Who Have Made Good as Missionaries

A Medicine Man to the East

This is the story of a physician who does not consider his work finished when he has cured the sick bodies of his patients—for he is a physician also to the souls of men. Dr. Paul Harrison is doing splendid work among the Arabs, who come miles to ask his help at the hospital station at Bahrein on the Persian Gulf.

"WAKE up, Sahib, wake up, I want some medicine!"

At three o'clock in the morning this was the call that woke the American physician in the Arabian mission station at Kuweit. An old Bedouin woman stood looking down anxiously at the sleeper who for greater comfort spent his nights in the cool courtyard of the hospital. The man was Dr. Paul W. Harrison, many years a medicine man among the Arabs.

With a jump the doctor was on his feet, expecting some urgent call, and demanding of the woman what the matter was. In his own keen way Dr. Harrison has told the rest of the little incident:

"'I have,' she said, 'a pain in my shoulder.' I was somewhat surprised because I had expected something more of the order of an emergency, so I continued my inquiries. How long have you had it? 'About six years, now,' she said, 'and I have come twenty days' journey to get to you and to this hospital of which I have heard so much.' Well, I replied, we are very glad indeed to see you, but the medicines are locked up at this hour; do you suppose that you could come at about eight oclock? It will be a little easier for me to get the medicine for you then. There is plenty of it. You are not leaving before that time, are you? 'Oh, no, we have just arrived, and I came at once to see you. I will come at any time you wish.'

"So she went away happy and was on hand promptly at eight to get her medicine. It was a splendid demonstration of the simplicity and the directness of the mental processes of these people, and a good opportunity to make a friend that I doubt not remembers me now much better than I do her."

DR. HARRISON

It is by such understanding and appreciation of the character of the people with whom he dwells and by his faithful service to them that Dr. Harrison has made of his hospital at Bahrein a Mecca for the sick or wounded Arab. On completing his medical training at Johns Hopkins Dr. Harrison made his decision to go out to the East and accepted an appointment under the Arabian Mission of the Reformed Church in America. Then began the difficulties he had to meet and

overcome before he found himself actually settled and practicing in that distant country.

For some time he was stationed at Kuweit, near the head of the Persian Gulf, in charge of a hospital and dispensary, but later was transferred to Bahrein. The story of his labor among a people who know almost nothing of hygiene, where disease is rife and superstition abounds is the tale of many weary days of uphill fighting, of incalculable good done to natives at first distrustful and later filled with gratitude. It is the story, moreover, not only of the curing of sick bodies but of the curing of sick souls. In the widest, best sense of the term, Dr. Harrison has been a missionary to his patients. In fullest measure has he lived up to his own ideal of the medical missionary which he has defined in saying:

Secret of Missionary Success

"The medical missionary is a success if he succeeds in bringing Christ into the hearts of men. Failing there, he is a complete failure. The call is for men of the highest professional caliber, world citizens and democrats — socialists at heart—from whom pride and prejudice of race have disappeared; but above all, the call is for men who know Christ and who go out with the desire to make other men know him too."

Dr. Harrison also emphasizes the marvelous professional opportunities which are opened to a physician practicing in such a country. The problems which he and every medical man out there have to face are a spur to study and original research, while of course there is no lack of clinical material. In the line of discovery Dr. Harrison has made valuable contributions to professional knowledge. In this constant giving of himself for the benefit of others the doctor has served two-fold. He has helped cure the bodies of his Arab patients and he has been a constant exposition of the meaning of Christianity.

A Famous Case

An instance which happened early in Dr. Harrison's career in the East illustrates well this point. An Arab father brought his little boy to the dispensary suffering from water on the brain. After an examination Dr. Harrison told the father that the child was dying but might be saved by the insertion of a vein to drain off the lymph. Then he asked the father to let him cut out one of his veins to use for this purpose, but even to save his son, the father refused, saying, "Let the child die." But Dr. Harrison thought there was a chance of saving a life. He asked permission to try the experiment, offering to give one of his own veins, and to this the father agreed, marveling at a man who would do so much for a strange little Arab boy. More than ever he marveled when he saw the doctor make an incision in his arm and extract a vein.

Sadly enough the boy died in spite of this sacrifice, but the father spread abroad the news of what Dr. Harrison had done and many a native came to the hospital later with the naïve request to see the scars on the doctor's arm. His fame traveled far when this and countless other instances of loving labor became known to the natives and veneration grew in like measure.

Last year Dr. Harrison returned to the United States on furlough, but his tre-

(*Concluded on page* 63)

DR. HARRISON'S HOSPITAL AT BAHREIN

Ways That Win

Prayer—a Method

The following was received without signature, but it does not lack otherwise.

I SHALL eagerly await the articles in this department and I believe they will help the churches to register progress. Would it not be well to devote the first paragraph in this number to a mention of prayer? Not as an act of the "devotional period"; not to make men pious; not in any *general sense* this time, but as a method of putting something across. The appreciation of the prayer privilege and the application of the prayer power would easily double the religious output of the decade. Is a manufacturer content to let raw material waste because his boilers cannot develop sufficient horse-power, while the waterfall adjacent spills unconserved double the needed energy? Shall the Church be satisfied to continue its loss of boyhood and manhood through a failure to utilize with its man-power the superhuman power so graciously proffered? Prayer operates in three ways, to put things across:

First, It enables one to determine whether the thing in mind is the thing that will be of greatest benefit if accomplished. God will make plain his will and indicate what should be done.

Second, Prayer prepares us for action. The thing most to be desired, the thing of greatest benefit, that which God wills, will oftener come to pass if the agent has received his preparedness through prayer.

Third, Prayer exerts power upon the persons and conditions objectively concerned. Prayer is an exertion of personal energy. It is not a closing of the eyes, or a bending of the knees. It is the exercise of one's personal vitality. The fervent prayer of a righteous man availeth much *in its working*. Prayer is something that works. When a man through prayer exercises all the vital powers of his God-given personality in harmony with the power of God, God is thereby enabled to do a work somewhere that could not be done without that co-operation.

How much may be accomplished in this way? "This is the confidence that we have in him, that, if we ask anything according to his will he heareth us; and if we know that he hears us whatsoever we ask, we know that we have the petitions that we desired of him." The Giver of every good and perfect gift is bending down toward men with both hands and both arms and his whole heart and his whole heaven full of the blessings that are needed in our individual lives and in our local church work. He said, "All power in heaven and on earth is given unto me, and lo I am with you alway." If men have the faith of Paul who said, "I can do all things through him that strengtheneth me," they will be enabled through prayer to become new creatures in Christ Jesus, to produce in their lives the fruits of the Spirit, to Christianize the social order, and to save the world.

◈

Reaped Because They Sowed

EVERGREEN CHURCH, YOUNGSTOWN, OHIO (557 MEMBERS)

Our experience has shown that the pastor should lead with courage and grace, working mainly through the officers, giving cheering Bible messages as to stewardship and missions, and leaving to the officers the public presentation of finance. Particular emphasis should be laid on the social side of the canvass. The missionary committee should furnish information through the entire year. When prayer and enthusiasm increase, offerings will increase.

◈

LANCASTER, PA., FIRST CHURCH (846 MEMBERS)

Contributed in 1912-13 about $8,000 for all benevolences and $12,000 for current expenses, while $40,000 was raised for improved equipment. There were 500 subscribers. When the church adopted the Every Member Plan, several years before, it was giving $1,650 for benevolences and expending $5,217 for congregational expenses. The pastor thus sums up the causes contributing to the result: 1. Prayer and faith in God on the part

of a small group of men and women. 2. The pastor set forth his vision of a parish abroad and a parish at home and has constantly kept it before the congregation. 3. The committee was representative, including the leading men in various departments of the church, some of them not in sympathy with missions. Only one man refused to back the effort. 4. The people were allowed to give as they pleased, and they gave cheerfully. 5. Our own pledge cards were used, making the people feel that the movement was not imposed from without. 6. The missionary committee is kept to the fore, not the pastor or session. A notable feature of the outcome has been that the increase in giving has been paralleled by proportionate gain in membership and spiritual life.

Activities in the Field

NO campaign can be propagated from behind an office desk alone. Public agitation, the enthusiasm which comes from the assembling of masses of men, the opportunity for discussion, are essential in the carying out of any active propaganda. The Laymen's Missionary Movement has from the beginning employed much of its energies and a considerable portion of the time of its secretaries in organizing and holding conventions and conferences. Among the public gatherings held under the auspices of the Movement have been some of the greatest Christian assemblies of men held in modern times.

The convention plans for this season are now well under way. The first series of meetings will be held in California in October and November including the following places and dates:

San Jose	October	21-23
Santa Rosa	"	24-26
Sacramento	"	28-30
Chico	"	31-Nov. 2
Modesto	November	4-6
Hanford	"	7-9
San Bernardino	"	11-13
Whittier	"	14-16
Pasadena	"	18-20
Bakersfield	"	21-23

Mr. John C. Worley, secretary of the Movement for California, is in charge of the campaign.

A convention in Erie, Pennsylvania, is now being organized and the Movement is cooperating with the Baptists in a denominational convention to be held in Buffalo in November. The meetings in Erie and Buffalo will be organized under the direction of Mr. H. F. Laflamme, one of the field secretaries of the Movement.

The Episcopal Church is planning for a great united educational and financial campaign in New York City in February culminating in a financial canvass in all their parishes. Plans are now being made for this work and the Laymen's Missionary Movement, at the request of their missionary secretaries, will cooperate to the fullest possible extent in any service they may be able to render in connection with this work.

Preliminary investigations are now being made in a number of cities in the Southwest and much interest is being manifested. Preparations are being inaugurated for a series of conventions in Washington and Oregon to be held after the holidays.

A council of the secretarial staff was held in New York on September 20 and a strong and representative conference was held with denominational secretaries on September 21. Plans for the year were presented but most of the time was spent in discussion of the proposed stewardship drive and other activities for the next two or three years.

While the fact that the churches are somewhat depleted by the mobilization of the young men for the service of the nation will affect considerably the attendance at some of the conventions, prospects are very encouraging for a successful field program this season.

Mr. Doughty, who has general charge of the field work of the Movement, is planning to attend most of the conventions mentioned.

The Reason Behind the October Drive for Armenian and Syrian Relief

OCTOBER, as has already been announced, is the big month for the Armenian and Syrian Relief campaign throughout the United States. Especially the two days of the twentieth and twenty-first are to be made the occasion for a big drive, as these are the anniversary days of last year's splendid effort resulting in the contribution of nearly two million dollars. It is expected that Congress will endorse the proposition to issue a proclamation similar to the one signed by the President last year.

THE ONLY SURVIVORS OF A FAMILY OF TWENTY-SEVEN ARMENIANS

Last month MEN AND MISSIONS outlined some suggestions and plans for getting the best out of these days. How vitally important it is that help be sent in increasing volume is impressed daily on the American Committee for Armenian and Syrian Relief in the pitiful appeals that come from workers in the stricken lands, describing conditions of frightful destitution. One message says:

I passed by women and babies cast by the side of the road, with every appearance of being dead. I saw many persons searching among the garbage for orange peel and bones, hoping to find them to eat. In three places I saw women and babies herded together, where men would select a woman or child, and go off leading them by their hair.

And why, aside from ordinary humanitarian motives, enough of themselves surely, is it particularly America's duty and privilege to send relief? Hon. T. P. O'Connor, Irish Nationalist and broad humanitarian, who is now in America and giving much time to the cause of Armenian and Syrian Relief, has answered that question superbly:

One of the things which struck me most when reading the stories of the Armenian atrocities is the large part which America has played in the history of Armenia and of other countries of the East. It was her universities, among others Harvard, Yale and Princeton, that trained many of the Armenians who first played a large part in educating and uplifting their country and afterwards were among the first victims of the Turks' slaughtering sword. It was the American mission school and that especially famous school, Roberts College at Constantinople, which educated and trained young Armenian men and women to teach in their own elementary schools. But there was another debt which Armenia owed America apart from this magnificent contribution — the education of her people —and that was the spirit of hope, of energy, of aspiration towards liberty which must radiate from every center of American culture.

That responsibility, though a glorious one, is also onerous for it throws on the American people the duty of rescuing, helping, starting again the remnants of the Armenian race which the massacres have left. That responsibility has been met by your people with apparently a fine sympathy and generosity. Tens of thousands of Armenian men, tens of thousands of Armenian women, above all tens of thousands of Armenian children are alive today who would have been in their graves from hunger, from disease, from exposure, but for the dollars that have been sent from over the seas to them. You must not weary in this well doing. The need is still great. I say great, it is gigantic, it is appalling.

In face of such facts I do not envy the man or woman of either British or American lands who can sleep at night if his ears have been deaf, his heart a stone to the thousands of helpless, tortured, starving people who send their wail across continent and ocean to the inner ear and the generous heart of every good man and woman.

I have been asked to say a word about the future of the Armenians. I can speak with this much authority, that I have been in closest touch with Nubar Boghos Pasha, the energetic and wise leader of his race. I know the views of some of the British statesmen who have to deal

with this problem. Let me first make this statement,—massacred though they have been to such an appalling extent, gigantically reduced though they have been in numbers, the Armenian race is not doomed to die. No great race dies. A race is like one of those great streams that, locked in the icy embrace of winter and frost for ten thousand winters, shrunk to a rivulet under the sweltering suns of ten thousand summers, yet flow on and on and will flow on till time and earth have come to an end. So it has been with the races which racial or religious hate, the sharp sword, the unequal law, the periodical massacre have attempted to destroy. So it has been with the Irish, with the Jews, with the Armenians. The Armenian, like the great river, flows on and on. In the meantime we have to keep the Armenian alive; we have to train his children for future work; we have to give seed for the ground to which they will in time return, so that they may become self-supporting and self-reliant once more.

The Church No Slacker

The following message from Col. E. W. Halford, written at the editor's request to accompany the photograph, which was snapped by his friend, Carl E. Ahlbum, the printer of MEN AND MISSIONS, is illustrative of all this noble man's utterances on the subject of the missionary enterprise.

WERE Burns writing to-day doubtless he would put it, "A chiel's among ye takin' snapshots, and faith he'll prent it." If one must be snapped he might well prefer to be caught reading MEN AND MISSIONS. The words express the temper and demand of the itmes. If ever "a man's job was before the nation and the world the one now confronting them is that, while the character of the task could be summed up in no word so commanding and pregnant as MISSIONS.

The men of the world are mobilized as never before. Every phase of life has been commandeered. The whole of life, all its activities, is under an imperial draft for service. The fall and winter will see the intensest, most intelligent and sacrificial preparation in every direction, all with but one central motive and one objective. In field and shop and office; in home and school; in business, commerce and industry men will have but one aim in whatever they are doing—how can every ounce of vital force be called out and "sent" upon the supreme errand of world salvation. The Christian Church will not be the one laggard institution. Christian men will be no less intent than other men in preparing for and bringing to pass that devoutly-to-be-wished-for consummation.

The slacker, whoever he is and wherever found, will become "a fixed figure for the time of scorn to point his slow,

COL. HALFORD WITH HIS MAGAZINE

unmoving finger at." If ever there was a demand for MEN and MISSIONS that demand is now immeasurably intensified. The Laymen's Missionary Movement never had greater call for its service in aiding to arouse, to inspirit, to stabilize the work of the Christian Church. Read MEN AND MISSIONS. Find out, and relate yourself to, the program of service the Movement hopes to undertake in doing its bit in the vital and fundamental work of making the principles of Christ regnant in the earth.

Another Founder Gone

An Appreciation of Samuel W. Woodward

By E. W. Halford

DEATH has again invaded the Executive Committee of the Laymen's Missionary Movement. As this issue of MEN AND MISSIONS was about ready for the press word was received of the death of Mr. Samuel W. Woodward, organizer and head for so many years, of the well-known dry goods firm of Woodward & Lathrop, Washington, D. C.

Mr. Woodward was one of the original committee appointed in 1906, when the Laymen's Missionary Movement was inaugurated. The first member to break ranks here to join the general assembly of those whose earthly work is finished, was Mr. John B. Sleman, the conceiver of the idea that the business men of the country should get behind the missionary propaganda in a more vital way than heretofore, and that a Movement should be started having this as its basic idea.

Mr. Woodward was a fellow-townsman, an elder and most appreciative friend, of Mr. Sleman; and it was through Mr. Woodward's generous and unremitting cooperation, financially and otherwise, that the ideal was given practical shape, and it is now possible to point to a record of more than ten years of gratifying success, and to look forward to another like decade of work for the evangelization of the world.

Because of Mr. Woodward it was possible for Mr. Sleman to give so largely of time and service to the Movement during the all-too-few years he was permitted to live. Woodward and Sleman were as father and son, united in their mutual hopes and complementary work for the ideal that dominated their lives so commandingly. Together they made the tour of the mission fields of the Far East —with other laymen of like vision and consecration—in the early years of the Movement, returning with a rich fund of observation and of experience, which was given to the Church unstintedly through the great laymen's conventions held in every section of the country, and through other channels. Missions was "put on the map" in the world's consciousness.

Mr. Woodward lived a well-rounded life. In civic affairs he was among the foremost of the citizens of the national capital. His home was an ideal Christian home; many hundreds will recall the hours passed within its gracious walls. Its doors were ever open to any worthy cause. Nothing good knocked without gaining abundant entrance and hospitable reception. The Young Men's Christian Association was dear to Mr. Woodward. He was an honored member of the International Committee and of the Washington City directorate, for many years, serving with unflagging zeal. He was a Baptist, giving to the church of his choice, and to that great communion, zealous and boundless fidelity. But his denominational loyalty only enlarged, and stirred to its depths, a profound Christian spirit that embraced every faith and order and visioned the whole world.

Of late years Mr. Woodward's health has been much impaired, and he has also walked under the shadow of great grief, bearing heavy burdens. But these did not diminish his desire to serve the State and the Church and humanity to the limit of his ability. Recent advices led to the hope that with the resumption of the season's activities he would be equal in strength to resume a share, at least, of the old-time service. His associates in Christian work, and especially of the Laymen's Committee, looked forward with pleasure to the prospect of added years of his companionship and usefulness.

Wise in counsel, steady of purpose, quiet in demeanor, but with a wealth of genial friendliness, faithful and true in every relation, he has been called to the higher fellowship and to the enlarged service of the life beyond.

John B. Sleman, Samuel B. Capen, J. Edgar Leaycraft, Samuel W. Woodward —what a meeting that was between these members of our Committee, who, walking together for a time the lowe[illegible] levels, finished their course, keeping the faith.

"O God, to us may grace be given
To follow in their train."

◈

(*Continued from page* 41)

in squalor and degradation they now live decently and in the fear of God. To the layman, "The Lure of Africa" is an absorbing story that will furnish motives to help send more missionaries who will carry forward the great regeneration. For the person who contemplates giving himself to this work it will prove an invaluable guide and text-book as well as an inspiration.

◈

(*Continued from page* 49)

presented two goats.

"That counts for one goat," I said, pointing to the larger one. "That other quadruped is one-half a goat," pushing the smaller one away. Indifferently he produced four francs.

"*Falanka lumoso luankaka*—one more franc," I said firmly.

"There is no other," he responded.

"Stand aside," I said.

"Mupunu"!—And Mupunu, the most guilty of all, came forward. Mupunu was not over-intelligent. He looked downcast. But mercy did not consist in letting him beat his father. "One large goat, one small goat, four francs, seventy centimes in money. Three francs, thirty centimes short," I computed.

The white man stood silent. No one stirred. Finally the white man spoke. "Now this thing is nearly finished. Mbomo is one franc short. Mupunu is short three francs, thirty centimes. Corn, peanuts, bows and arrows I will accept. You two men go." We waited. The lantern burned low. The goats slept under the tables. The small boy holding the chickens drowsed. At last the men returned and added to the pile of money on the table, two bows, six arrows, one peck of peanuts, one peck of corn, one cooking pot, one basket. I counted out their value. Only one thing was lacking. "Where is my chicken for contempt?" I asked. "Here it is," and his former owner transferred it to me with a grin. That grin was not contempt of court. I had won. He was congratulating me!

"And now," I said, "'Be sure your sin will find you out.' You can fool the white man for awhile—but; next Sunday I'll talk from this text. Let every one notice who are absent."

I am told that the title of this article is a slangy one. Pardon me. It is the simple statement of a simple truth to which hangs this tale.

◈

(*Continued from page* 57)

mendous energy did not allow him simply to take a vacation. He did splendid work traveling for the Student Volunteer Movement, rousing college students and laymen in general with accounts of the opportunities for service which the East offers. But he did take time to be married. Mrs. Harrison is a graduate of the Union Protestant Infirmary Training School for Nurses, in Baltimore, and so is able to take an active interest and share in her husband's work at Bahrein, to which station in the Persian Gulf they returned last February. The work there increases daily in its scope and value. The mission hospital and grounds are truly a beacon light in the wilderness, and they will remain so as long as Dr. Harrison and other workers like him are ready to give their lives in such service.

Missiongrams

The longer thou dost live without Christ, the more grains dost thou collect to make the mountain of thy sins higher.—MARTIN LUTHER.

◈

MEN AND MISSIONS notes with pleasure the good work of two contemporaries in the same general field of Christian endeavor: *The Layman* of the Laymen's Missionary Movement of Victoria, Methodist Branch, and *The Laymen's Bulletin* of the Laymen's Missionary Movement of Great Britain.

◈

It is not known to many people that there are still four countries that are closed to the missionaries. These countries which are all in Asia, are Nepal, Thibet, Bhutan and Afghanistan. The total population of these four closed lands is more than 16,000,000.—*Christian Worker* for July-August, 1917.

◈

The September number of *Everyland,* a missionary monthly for youths, contains: When Hasan Fell, the story of a Syrian boy; The Allies, or how a little Italian boot-black on one of the New Jersey ferry boats saw the parade for the Italian Commission, with his friend Eugene; Before the Great Council; the second part of An English Girl in India; Two Little Refugees, a story of the McAll Mission and its work for French refugees; a humorously illustrated poem giving the history of Ten Little Pennies and What Became of Them; and a particularly interesting double page of pictures entitled, School Days in Many Lands, very appropriate to the school days that are so near.

CONTENTS OF THIS NUMBER — OCTOBER 1917

VOLUME 9. NUMBER 2

Dispelling the Darkness . . . Cover
When White and Black Meet on Equal Terms 33
Market Scene in the Streets of Cape Town, Africa 34
Editorial
Men Appreciate Their Magazine . 35
Africa Statistics 35
Bible Market Active 35
Ecclesiastical Consolidations . . . 35
Christian Men and World Peace . 36
Reading the Constitution 36
Better Missionary Statistics . . . 36
A Monument and a Shrine . . . 37
Books for Laymen 37
Urgency of the Problems of Rural Communities and Churches . . 38
Religious Liberty in Mexico . . . 38
Help Now—and Afterwards . . . 39
Under the New Russian Regime . 39
The Presbyterian United Movement Stewardship Conference . . . 40
Not a Living Wage 40
The Lure of Africa 41
Mohammedan Advance in Africa . . 42
Why Christian Men Should Study Africa . . *Cornelius H. Patton* 43
At Africa's Front Door *Charles H. Watson* 44
Equipment a Universal Missionary Need 45
Diamonds, Ivory, Hearts—Black and White . . . . *S. G. Pinnock* 46
They Got My Goat—A Congo Palaver *Hervey F. Gilbert* 48
The Industrial Transformation of Africa . . . *J. E. Crowther* 50
Our Africa Colonies and Peace *Enoch F. Bell* 52
Paying Tribute to Luther *O. H. Pannkoke* 54
Laymen Who Have Made Good as Missionaries . *Dr. Paul Harrison* 56
Ways that Win
Prayer—A Method 58
Reaped Because They Sowed . . 58
Activities in the Field *W. E. Doughty* 59
The Reason Behind the October Drive for Armenian and Syrian Relief 60
The Church No Slacker *E. W. Halford* 61
Another Founder Gone *E. W. Halford* 62
Missiongrams 64
Table of Contents 64

MEN AND MISSIONS is published monthly except July and August by the Laymen's Missionary Movement of the United States and Canada, 1 Madison Avenue, New York City.

IT WAS ENTERED as Second Class Matter May 28, 1910, at the New York Postoffice under the Act of March 3, 1879.

THE SUBSCRIPTION PRICE is fifty cents per year. Foreign countries twenty cents additional. Single copies five cents.

FRED P. HAGGARD is the Editor and there is an Editorial Board consisting of William B. Millar, E. W. Halford, and W. E. Doughty.

MISSIONARY LIBRARY

EXTRAORDINARY BOOK VALUES

Christianity and the Nations
By Robert E. Speer

India's Problem, Krishna or Christ
By John P. Jones

The Unoccupied Fields of Africa and Asia
By Samuel M. Zwemer

Heroes of the Mission Field
By W. Packenham Walsh

Modern Heroes of the Mission Field
By W. Packenham Walsh

Echoes from Edinburgh, 1910
By W. H. T. Gairdner

The Vanguard: A Tale of Korea
By James S. Gale

Religions of Mission Fields
As Viewed by Missionaries

The Decisive Hour of Christian Missions
By John R. Mott

The Uplift of China
By Arthur H. Smith

TEN BOOKS, PUBLISHER'S PRICE $10.00

OUR PRICE, CARRIAGE EXTRA, $2.50

Laymen's Missionary Movement

1 MADISON AVENUE, NEW YORK CITY

Duplex
RICHMOND, VA.
PATENTED
D E
TRADE MARK

TRY IT FOR A YEAR

SEND in your order for the Robert Raikes Duplex System for the Sunday School for one year, subject to our usual terms. Try it for one year.

Then, if at the end of that time it hasn't proved a success, we will promptly refund the full amount paid, with interest at six per cent.

All *you* have to do is to put conscience into your efforts to make the System succeed, and if it fails, to notify us.

The reason we can afford to make this offer is that we know we will not have to refund to one Sunday School out of a hundred if the Superintendent will really put conscience into his efforts to make the System a success.

If you want your grown-ups to have the habit of contributing liberally to the Church and to Missions—without the annual push and pull—

Begin to train them while they are young. There is no other way.

Why not give the System a trial?
What's the objection?

The Duplex Envelope Co., Inc.,

(Archer G. Jones)
Richmond, Virginia